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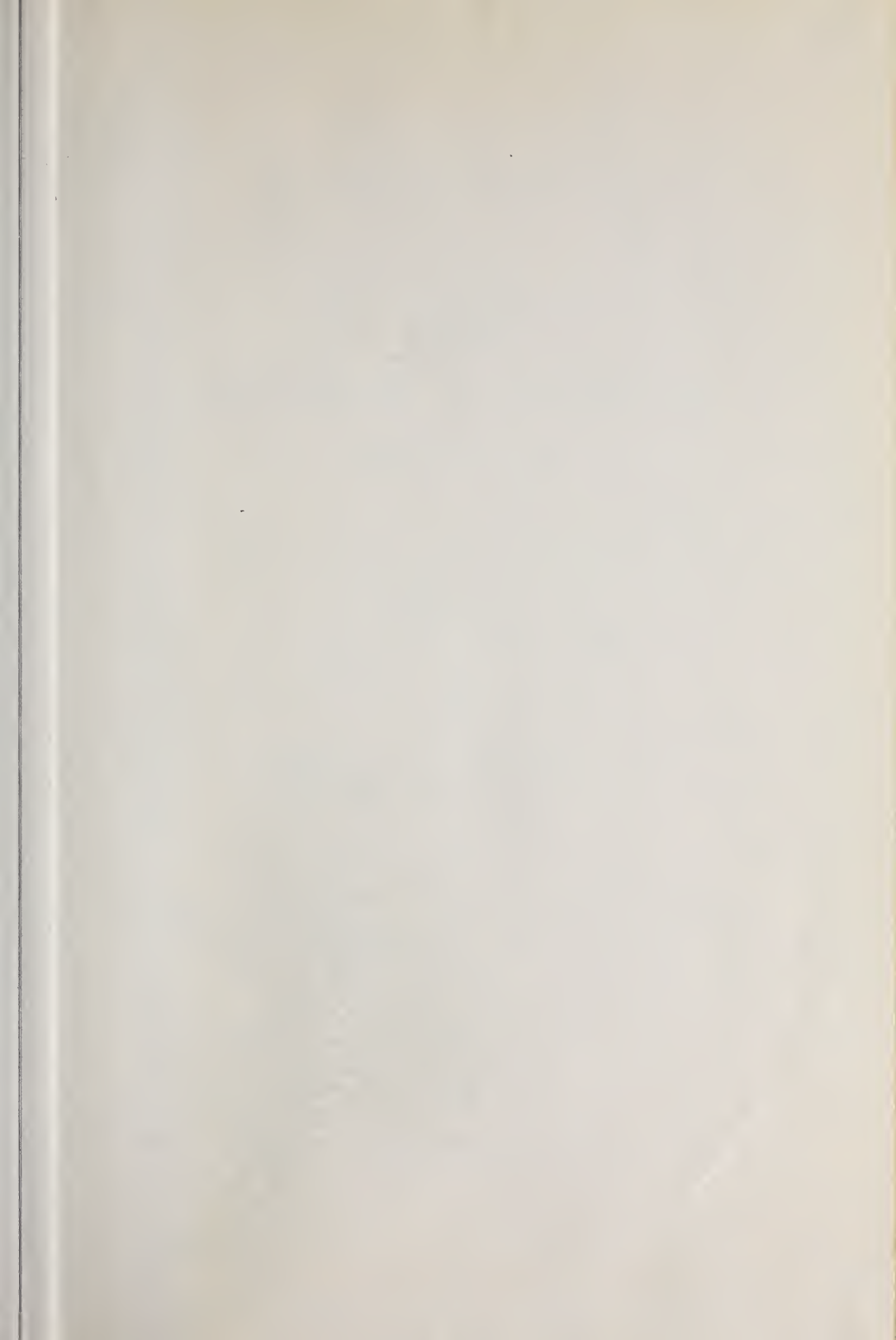
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❁ HISTORY ❁
—OF—
ST. PAUL'S
(KLOPP'S)
REFORMED CHURCH,
HAMLIN, PA.



FOUNDED, 1752
BECAME UNION, 1825
AGAIN REFORMED, 1884



—BY—
REV. C. A. BUTZ, A. M.,
MYERSTOWN, PA.



READ AT THE 154 ANNIVERSARY OF THE FOUNDING OF THE
CONGREGATION, THE 22 ANNIVERSARY OF THE NEW
CHURCH AND THE OPENING OF THE CHURCH
AFTER EXTENSIVE REPAIRS, MADE DURING THE SUMMER OF 1906.



PRINTED UNDER THE AUSPICES OF THE
SUNDAY SCHOOL.



REV. C. A. BUTZ, A. M.,
MYERSTOWN, PA.

ST. PAUL'S (KLOPP'S) REFORMED CHURCH,
HAMLIN, PA.

"Reaching forth unto those things which are before".—Phil. 3:13

"God shall be with you".—Gen. 48:21.

THE highest force that has animated man from time immemorial is that which has taken hold of his inner self. The consciousness of a God and the search after Him has ever led him to do the heroic. Thus it was that Noah built the ark and perpetuated the race, that Abraham left the old homestead in Ur of the Chaldeans in search of a new one, and received the name of "father of nations" and "friend of God," that Israel left the banks of the Nile for the land of promise and inaugurated ideals and principles of government and society that have become the basis of future legislation, and that the missionaries of the Cross had forsaken all and pushed into the dark and benighted corners of the globe and carried a message of love, thus transforming the desert "to blossom like the rose." It is the same force that in the early times produced the great migrations of nations, consolidated various types and interests of the race and formed a homogeneous whole, thus accomplishing the great purpose of divine Wisdom. Strange and wonderful as these early migrations may have been, the physical had contributed its share too. In fact, the physical and spiritual had been closely allied. But there are no migrations in the history of nations that have as yet been equalled in the purity of motive and the loftiness of purpose and the dignity of zeal and the devotion to ideals and the sacrifice to personal comforts and interests that characterized the pioneers of this great country of ours. Whether the Pilgrim Fathers of New England, the Catholics of Maryland, the Hu-

guenots in the Carolinas, or the Germans in New York and Pennsylvania, all came in response to an inner prompting, to carry out principles of life and to perpetuate institutions that they felt convinced were essential to the realization of true happiness and real existence. Their thot-life had so molded their spirit-life that they could say in unison with the great German reformer, "Here I stand, I cannot do otherwise, so help me, God."

There was great unrest in the Old World because of the shifting of dogmas and truths that had so long been accepted as inviolate. The papacy had become corrupt and thus insufficient to meet the demands of an awakened age. Hearts and minds once brot into the light of reason and of truth, refused to be bound by the fetters of inconsistency, ignorance and superstition, and off came the shackles of slavery, and thus a new epoch was ushered in. But darkness always resists the light! Ignorance and wickedness refuse to learn. The atrocities and cruelties committed by the church claiming to be the bride of Christ, are such as are a disgrace to the cause of religion. The magnitude of these cruelties can well be imagined when we remember that in one night an army of close on to 100,000 Reformed people were murdered in France, and in a very short time property to the value of \$30,000,000 confiscated in the Netherlands by Alba. Germany, Switzerland and England were equally oppressed. Scarcely had peace been made when hostilities were again renewed. The fathers had accepted a cause that meant trouble and worry, and at last compelled them to sacrifice home and country. Well might they have been justified to renounce the new ideas and re-embrace the old! But how could they! They had looked unto God in the face of Jesus Christ and their vision had been widened in the larger hopes of a fuller and richer life. Their hearts were kindled by the flames of the heavenly altar and there was a burning and a yearning after true and unmolested worship. And the soul that trusts in Him shall not be disappointed. The light of a new morn was breaking. With the oppression and cruelties new aspects and possibilities presented themselves. Why endure hardships and atrocities any longer when a new world was before them, with new hopes and a promising future!

THE EARLY SETTLEMENTS

America has ever been the asylum of the oppressed of all nations. From the earliest period to the present her doors have ever been wide open and the hand of fellowship extended to those who were seeking a place of safety. Refugees from all lands have sought and found the land of the free and the home of the brave. Most of the early settlements of our country were by those who had fled from the cruelty and oppression of the homeland. The Germans were especially an oppressed people. Tho many of them, one time well-to-do, yet they were com-

pelled to give up all and flee for safety. New York and Pennsylvania became the destination of many. As early as 1684, Francis Daniel Pastorius, with a colony of Germans, closely allied with the Quakers in their religious opinion, laid out Germantown. Other colonies followed settling in different parts of Pennsylvania. But it was not until 1709 and 1710 that they came in large numbers. In the former year we are told, a large number of German Protestants had arrived in London, and after 10,000 had died for want of sustenance, medical attendance, &c., and 7,000 had returned to their native home, 6,520 were given transportation to America, *not gratuitously*, as some one says, for they had to earn their fare later by working in the tar industry, up the Hudson, which proved to be a loss to the British government. Many of them had originally settled in Schoharie County, New York. Between 1720 and 1725, thirty-three families, because of the more tolerate laws, came to Pennsylvania, via. the Susquehanna River, on rafts to the mouth of the Swatara, ascending which stream, already settled by the Scotch-Irish, they took up their abode in this section and near the waters of the Tulpehocken. From 1725 to 1735, and still later there was another great influx of Germans, representing various religious opinions. From 1749 to 1752, there were no less than 24,000 to 30,000 German's who arrived in Philadelphia. In 1761, the population of Pennsylvania was 180,000, whereof nearly one-half were Germans. Many of these Colonists set out for Tulpehocken, a highly favored spot, coming via. Oley, and gradually spread themselves over the beautiful Lebanon Valley.

WHAT DID THE IMMIGRANTS FIND?

The transportation, in the first place, of many, was miserable, and inhumane. The ships are described as floating hospitals and pest-houses, filled with small-pox and all the other diseases of crowding and dirt, which increased frightfully during the long voyages of two to three and even six months. It is said that some ships lost one-third of their passengers, and one particular ship is said to have lost 250 passengers during the voyage. Then again, it is true, they had discovered a land flowing with milk and honey, but like Israel of old, it was still in the hands of the enemy. There were the primeval forests with the stately oak, still in the hands of the Redmen. These proved treacherous and hostile at times. The Indians actually held title to all the land within the limits of Lebanon County until 1732, altho it was considered by the proprietaries that the deeds of Chief Kekelappan, of the 10th of Sept., 1683, to Wm. Penn, covered a portion of the territory upon which the whites located, as early as 1710, if not prior. The final purchase was not made until Sept. 7, 1732, when the Chiefs and Sachems of the Delawares made a treaty by which they disposed of all their land in Pennsylvania not previously bot lying between the Delaware and Susque-

hanna and south of the Blue Mountains. This purchase included about one-half of Berks County, the whole of Lehigh, and part of Northampton, with the whole of Lebanon and Dauphin, and south of the first range of the Kittochtinny. The price paid: Twenty brass kettles, one hundred strand water match-coats of 2 yds. each; one hundred duffels, ditto; 100 blankets, 100 yds. of half-tick, 60 linen shirts, 20 hats, 6 made coats, 12 pr. of shoes and buckles, 30 pr. of stockings, 300 lbs. gunpowder, 600 lbs. lead, 20 fine guns, 12 gun locks, 50 tomahawks or hatchets, 50 planting hoes, 120 knives, 60 pr. scissors, 100 tobacco tongs, 24 looking-glasses, 40 tobacco boxes, 1,000 flints, 5 lbs. of paint, 24 doz. of gartering, 6 doz. of ribbon, 12 doz. of rings, 200 awl blades, 100 lbs. of tobacco, 400 tobacco pipes, 20 *gallons of rum*, and 50 lbs. in money. The articles paid for this and the tracts previously purchased, and the numerous presents given to the Indians when they visited Philadelphia officially, were generally articles indispensable in every sphere of civilized life. On one occasion there were "4 doz. *jewsharps*," among the items presented by the government, and this shows that they must have had some taste for music. These sales did not exclude the Indians from within the boundaries of Lebanon County, and there were a number of roving bands still living here. Tho they held no longer claim, right or title to the land, they at times proved quite hostile, and set the life of the settlers in danger compelling them to put up places of protection, e. g.: the Zellers' Indian Fort, near Sheridan, erected in 1745, &c. Instances are on record where entire families were murdered and robbed, and the house set on fire. During the French and Indian War, (1754-63) they proved especially hostile and dangerous. Rev. Wm. Stoy writes to the Classical Deputies of our Church in Holland, Sept. 30, 1757, thus: "With regard to the horrors of war, which now rage on our shores, they are certainly so great that they can hardly, yea, not even at all, be described. Our Indians, more savage than wild beasts, have either dragged away innumerable inhabitants of British America, or slain them in a most wretched and indescribable manner. Cold horrors shake my body and an icy tremor runs thru my very bones when I recall what I have seen myself and learned from hearsay. Neither would the tiger nor the most ferocious lion rage so fiercely when meeting a man, as these wild barbarians do. They scalp the living, and what is more, even the dead. I, myself, have seen them slay them and mutilate their bodies with tomahawks. Like wolves they wander thru the continuous forests of these regions. They go and return unimpeded. In this manner they have devastated our land far and wide. We have lost some of our congregations, either entirely or in part. The largest part of the people at Tulpehocken, among whom I lived, have either fled, or were led into captivity, or killed by the Indians. Beyond Tulpehocken, three other congregations, belonging to our church have been totally destroyed. Thru such calamities it has come

to pass that we, at present, need no new ministers in Pennsylvania, being in doubt where to locate them."

Thus it will be seen that our forefathers had to undergo many hardships and meet with disappointments that were undreamed of in the mother country. But they had been well seasoned and could endure. Their strength of character and their tenacity of purpose led them to do the heroic. Coming to a section they naturally would have their attention first turned on acquiring land in order to establish homes. The land, having been bot of the Indians by England, was then surveyed to the settlers. Altho a treaty was entered into between Governor Patrick Gordon, on behalf of the proprietaries, with the Indians for the land in question, it was not until 1733 that lands were surveyed to the actual settlers. Lands, it is true, were granted at an earlier date, but these were warrants to the holders of deeds given the original purchasers. That the early settlers of Bethel Township were poor, but frugal and honest, is proved by the fact that no tracts had been purchased prior to 1737, when John Brightbill bot 200 acres for 15£ and 10s per 100 acres. In 1732, we find the following persons to have rented tracts which they subsequently purchased :

Henry Dubbs, 150 acres, bot Apr. 24, 1755.
John Eisenhauer, 126 acres, bot Sept. 23, 1765.
John Speitler, 200 acres, bot Mar. 1, 1744.

The following also purchased land :

Peter Bixler, 50 acres, May 8, 1751.
Isaiah Cushwa, 50 acres, Feb. 21, 1752.
Rudolph Hunsicker, 200 acres, Apr. 23, 1740.
Philip Houtz, 100 acres, Oct. 24, 1746.
Peter Smith, 50 acres, Oct. 18, 1751.
John Cline, 250 acres, Mar. 28, 1775.
Nich. Eisenhauer, 100 acres, Jan. 20, 1753.
Leonard Kern, 100 acres, Jan. 22, 1749.
Christian Lentz, 50 acres, Sept. 19, 1772.
Henry Merck (Meck), 100 acres, Feb. 16, 1749.
John Spitler, 100 acres Nov 11, 1784.
Dan. Schuey, 125 acres, Sept. 23, 1747.
John Schuey, 150 acres, Jan. 4, 1749.
Stuffleid Reyer, 50 acres, July 29, 1767.
Peter Smith, 60 acres, Oct. 18, 1751.

The properties erected were mostly of logs, tho substantial, yet very simple and unpretentious, and thus commensuate with the times. Utility and economy were the governing principles in those days. The implements for the cultivation of the soil and the harvesting of the grain, &c., &c., were very simple too. Yet, with it all, we find that thru their frugality and sincerity they attained unto a reasonable degree of success.

THE RELIGIOUS ASPECT

In the beginning we stated the object of their coming. We shall now trace the religious aspect more in particular. It was seen that Bethel Township, (then Lancaster County, and later Dauphin County), was settled as early as 1732, and still earlier. The question naturally presents itself where did these people attend divine worship? The

writer is of the opinion that a great part of the Reformed people of this section were originally members of the Tulpehocken Church, which was organized and served by Rev. John Philip Boehm in 1727. In those days people were not afraid of distance; religious dyspepsia was unknown. People could eat and digest, and there was no mal-assimilation either. In every Colony a church was to be found which gave expression to their belief and devotion. To-day when a settlement is made the first thing they put up is a hotel. The social side is to be taken care of! Surely men want to spend their evenings somewhere! Then the church occupied a prominent place in the hearts of the settlers, whereas in our times it seems to have lost its grip on many. In those days mostly every one felt that the church stood for something, that it meant life and character, hence their devotion. Tho it was at first an unimposing structure, principally constructed of logs, and in many places unheated during the winter, and no floor but mother-earth, yet the heart longed and yearned for the courts of the living God. They were a noble ancestry. We can well pride ourselves in their work,—the monuments they have left behind. Their motives were pure, their aims grand, and their purposes praise-worthy. They have founded in the wilderness of America a civilization that is to be for the uplifting of nations.

THE PAROCHIAL SCHOOLS

Coeval with the settlement of this section, a parochial school was founded and maintained where the children were trained for usefulness in life. Such schools were not necessarily conducted in separate buildings especially erected for that purpose, but in private families, either that of the teacher or such who could provide adequate quarters. In the annual report to the Church of Holland, our forefathers complained that the "Directors try to erect nothing but English schools and care nothing for the German language," and urge, as a counter work, that the "Germans ought to look out for their schools in which their children may be instructed in German." With all due respect to our forefathers and recognizing the grandeur of the German language, we, however, feel that if they would not have held as tenaciously to the German language, that our communities would be altogether different. It took one hundred years more for our church to recognize this fact. With the acceptance of the English language came the prosperity that has marked its history during the last decade.

One of the chief characteristics of those schools was an element which is so sadly missing in the public schools of our day,—the religious. The schools aim to be distinctly secular inculcating principles of patriotism and of correct living. "*The enemy has done this.*" We let our schools to be too much controlled by Roman Catholicism, which has ever been the enemy of enlightenment and of progress. The high-

est elements of patriotism are those that are born of religion and are conducive to correct living. It seems that Christ and the public schools have been divorced. He seems to be getting divorced from so many interests! Since he is eliminated from the foundation (elementary education) how can he be found in the structure (future development)? While the writer does not believe that our public schools should be Schools of Theology, he does aver, however, that there should be a religious atmosphere influencing and molding the life and character of the child. To say that these elements must be obtained in the Sabbath School, the church or the home, is talking nonsense, for there may be many who never attend any of the institutions, but the public school. The object of the State is to train the child as a good citizen, and therefore spends millions of dollars for this purpose. Yet it fails to take cognizance of this one great fact, that education is only complete when it has the religious combined. Education does not aim, or should not aim, simply to develop the mind but the heart as well. Let the principles of the Sermon on the Mount be implanted into the hearts and minds of the rising generation and you will find that they will be men and women worthy of being American citizens.

ORGANIZATION OF CONGREGATIONS

Much of the early history of our congregations is unknown because of the incompleteness of the records. It seems that the fathers were unthotful of the importance and desirability of keeping a record of their deeds and acts to be transmitted to posterity. Perhaps they believed in letting the work speak for itself. There are many things that we would like to know, yet we are left entirely in the dark and can, therefore, only guess. This is especially true of the organization of St. Paul's congregation. In the Coetal Recbrds of 1752, a congregation is mentioned by the name of *Tolpehil, which we believe referred to St. Paul's, for the following reasons:—Tulpehocken township was written *Tulpetoun*. In 1765, two congregations are mentioned as located in Tulpetoun, one of which is two years later definitely mentioned as Bethel, (there were two Tulpehocken churches further down but not served by one man at this time), as served by Rev. Zufall. Since St. Paul's (or Bethel) was located so near the line of Tulpehocken township,— $\frac{1}{3}$ mile away,—that it was confused as late as 1765, (In 1765, Rev. J. Geo. Alsentz, Germantown, was secretary, while in 1767, Rev. Wm. Hendel, Tulpehocken, served in that capacity), why may not also this geographical uncertainty have existed (and yet, all this region was designated by that name), in 1752? In that year Rev. Wm. Stoy, of Tulpehocken, was clerk, and he must have known what he was talking about. We find that the first cemetery was located on a hill, definately defined and distinct, where also the first church may have existed, or

NOTE.—*Rev H. J. Welker claims that Tolpehil refers to Kimmerling's Church,—founded about 1745,—so called on account of the Tulpehocken, which has its source about $\frac{3}{4}$ mile away. But he has no evidence in favor of his claim.

both were located on the hill beyond the Tulpehocken Valley.

At all events, an organization had existed in 1755, for baptisms were recorded in that year. The old records are in rather poor state of preservation, (the books having been torn and many of the leaves lost), and furnish no, information beyond the year designated. However, 1755 is so written as to indicate that the record had been begun prior to that year.

The following are the baptisms of 1755 :

1. Emma Barbara, daughter of Gotlieb Stambel and wife, Anna.
2. Frantz, son of Peter Dietrich and wife, Maria.
3. Catherine, daughter of Nich. Yungblut and wife, Anna Maria.
Sponsors, Johannes Schuy and wife, Catherine.

1756 :

1. Born Jan. 26, Baltzer, son of Michael Gunkel and wife, Maria.
2. Born Feb. 8, Anna Catherine; daughter of Isaiah Cushwa and wife, Christina.
Sponsor, Towias Bickels.
3. Born Feb. 2, John, son of Peter Klein and wife, Margareth.
Sponsors, John Christman and wife.

But who was the organizer? In 1752, Rev. Wm. Stoy promised Coetus to visit the Tolpehil congregation, "and, if possible, to bring it into a prosperous condition." The following year the congregation is reported as being served by Rev. Conrad Templeman. The latter labored in this section before 1744, for Boehm says in that year, that he had served already "for some time," and speaks of him as a tailor and one time a school teacher, and a reader at Hill Church, and a man of "praiseworthy life." Before 1748, he was the only one who ministered in spiritual things within the present limits of Lebanon County. He had, however, no ministerial authority at first, yet he served in that capacity with a degree of satisfaction and always worked in harmony with Coetus until 1752, when he was examined and licensed and became a member of Coetus. He served his charge until 1757, when he was compelled to resign on account of blindness.

THE OLD CEMETERY

The very earliest landmark of St. Paul's was a cemetery, located about a quarter of a mile south toward the Little Swatara, on quite a prominent elevation, on the land now owned by Valentine Urich. Its location was about $\frac{1}{3}$ mile from the Berks County line. This would indicate and prove conclusively that a church existed prior to the erection of the first one on the present premises. However, a mistaken notion exists about the original grant of land for cemetery purposes. It is claimed that the land had been donated by a Mr. Klopp, whose remains had also been interred there, and in whose honor the church was named, "Klopp's Church." This is a mistake. We have examined all the deeds granted to the various purchasers of the farm since 1745 and did not find this name. In that year, on the 27th of August, Isaiah Cushwa purchased of John George Knowl and John Casper Stover, executors, $1\frac{1}{4}$ acres for 3£, of the property of Jacob Kitzmiller, who owned a farm of 27 acres. Whether this was for church purposes we know not, but in 1752. (Feb. 21), he made another purchase of 50 acres

which later became a part of the farm of his son, John, who bot it in 1769, together with another tract of 100 acres purchased from the estate of Thos. Freames. It then passed into the hands of Isaiah Cushwa, Jr., (1785), and later into the Houtz family, until 1826, when it passed into the Walborn family. If there was a grant or a purchase, it either was of the land of Isaiah Cushwa or that of Freame's manor, which consisted of 1,309 acres, and a part of which was later incorporated into the 205-acre farm on which the cemetery was located.

The cemetery remained undisturbed until about 28 to 30 years ago, when the bodies were disinterred and buried on the one secured in 1767. It is said, that only about half a dozen bodies reposed here and that the plot covered an area of about 450 square feet. It was surrounded by a white paling fence. To our mind this location would have been more preferable than the one later selected. *

"KLOPP'S" CHURCH

We had thot that the report concerning the original grant for the first cemetery had been correct and were willing to accept it as such. But finding it to be incorrect, we have to seek another solution. It is said that three Klopp brothers immigrated to this country, two locating in Berks County and the third in Bethel township. The latter was killed by the Indians during those dark and gloomy days of the French and Indian War. His remains were laid to rest in the small cemetery on the hill and his memory has ever since been commemorated and kept fresh in the church to which he belonged. The church had never been designated "Klopp's" in the Coetal Records. But Harbaugh uses the name in connection with the history of this section as early as 1767.

FURTHER HISTORY

Rev. Stoy served the Tulpehocken charge until 1756, when he left for Frederick, Maryland; subsequently he went to Philadelphia, and later to Lancaster. While serving at the latter place, he also supplied the Tulpehocken congregation, and promised to visit that on the "Little Swatara," which had petitioned Coetus, thru two delegates in 1761, to provide them a minister as they wanted none other than one from Coetus. But in the face of former actions, the year following we find that they had elected an adventurer, no doubt Frederick Casimer Miller, who was pastor at Quittopheilla, Lebanon and Swatara, from 1762-'66. He was without ministerial authority, and besides, was a very immoral man. He appeared to have been like a will'o-the-whisp—one time here and then again at another place. In 1748, he served the Longswamp congregation, having dedicated the church in that year. It seemed the people preferred such men to none at all. Surely, in such cases, the motto held true: "*Follow my words, and not my*

NOTR.—* One of the graves, said to have been that of Mr. Klopp, was marked by a sandstone, which was intact until about 1860, when it was broken off. Part of it, measuring 20x15 inches by 4 inches thick, lies near the spot of the old cemetery, serving as a fence pillar. The inscription has been effaced to such an extent as to be no longer legible. "Change and decay in all around I see."

works !" But, alas, the poor souls under such training ! He must have labored here until 1765, when Rev. J. J. Zufall is reported as pastor. According to the petition of 1761, we may infer that the congregation had been imposed on by "itinerary vagabonds" (as Harbaugh calls them), who served rather for their personal gain than for the good of the people—they preferred the wool to the sheep ! These infested different regions and did great harm to the interests of our beloved Zion

The Coetal Records again refer to our church in 1767, as Bethel, (after the township), constituting a charge with Tulpehocken, Muehlbach and Kimmerling's, served by Rev. J. J. Zufall, who it seems was also a worthless character and accomplished little good. He was deposed from the ministry and the following action taken : "That Rev. Zufall, on account of intemperate habits and the acceptance of a call to a quarrelsome congregation which has never belonged to Coetus, is herewith excluded from the same, totally and for all time." In 1768, two deputies of the charge appeared before Coetus which had convened at Easton, and "brot renewed complaints concerning the deserted condition of these congregations." They looked upon Rev. Henop as a person "thru whom these complaints might be removed ; to this end they actually extended a formal call to him, and asked that the same might be approved and confirmed by Coetus." Coetus took the following action :

"RESOLVED, That the distressing state of these churches deserves to be taken to heart, and that every measure should be taken to heal if possible, the breach so wantonly made by Mr. Zufall."

"It was also deemed necessary to provide these congregations with an experienced man, acquainted with the government of our country, and for this reason the call was approved. But, whereas, the congregations at Easton, Greenwich, Dryland and Plainfield, opposed this strenuously, it was left to the decision of Mr. Henop, whether and when he would accept this call." The call was declined and the charge continued vacant until the following year when Rev. Wm. Hendel, Sr., D. D., was called, who accepted and served until 1782.

PURCHASE OF THE LAND

During the ministry of Rev. Zufall the congregation came in possession of the tract of land conveyed Nov. 13, 1767 by Jno. Fox and Syrringham Palmer *et al* to Christopher Royer, Lewis Shuy and Peter Smith, consisting of 8 acres and 49 perches, for 5 shillings. The deed was recorded by Messrs. Fox and Palmer, Dec. 7, 1772, before Wm. Allen, Chief Justice of the Province of Penn'a. The same was recorded also in the office of recording of deeds, etc., of Dauphin County, (Lebanon being a part of Dauphin County), by Robert Harris, Recorder, Oct. 7, 1800.

BUILDING OF THE SECOND CHURCH

During the year in which the land was purchased, the second church was erected. It is said that the first structure was burned down by the Indians during the French and Indian War. Peace having been made and tranquility established, the settlers again proceeded with their usual activity and had soon restored the places made waste by the enemy. They were not disheartened by existing conditions but took new courage and surmounted all obstacles and difficulties. Beth-el Township was particularly exposed to the attack of the hostile Red-man and the settlers had suffered greatly. But it seems that the story of the burning of the church can hardly be plausible for the reason that if it had been destroyed, if even only during the last year of the the war (1763), the members would not have had a church home for four years, which is hardly possible. And yet we know for a certainty that in those days, at many places, divine worship had been held, and organizations effected, in the homes of the parishoners. This may have been the case here. In fact some even claim that there are no traces of any edifice whatsoever prior to 1767 and that services were conducted thus. If we accept the name Tolpehil as meaning our church we know that there was a teacher here in 1752 when Rev. Stoy petitioned for a contribution for him, and if there was a teacher there must have been a place to conduct the school. These were oftentimes conducted too in such homes of the members as could furnish quarters. The records of Coetus tell us that where the people were poor and unable to erect a house of worship, that services were conducted, besides in the homes and school houses, in barns and sheds,—showing the great hunger for the bread of life. This may have been the lot of our forefathers in this locality. It may be true too, that the first church had served its day and that a new one was imperative. At all events an edifice was erected in 1767, or soon after.

But why was it not located on the original Cushwa grant? It is said that because of the fine spring of water and the Allekill stream further down the hill, that it was decided to locate the church and school house there and the land was forthwith purchased.

CONTEMPORANEOUS HISTORY

When St. Paul's Church was organized, the city of Lebanon was as yet not to be found on the map, having been laid out in 1759 as Steitztown. Myerstown was laid out in 1768 by Isaac Myers and was called Tulpehockentown. Reading was laid out in 1753. The congregation at Swatara (Jonestown) was organized in 1740 by Rev. Templeman and was located two miles further east.

After the deposition of Mr. Zufall the charge was vacant but "Klopp's", as Harbaugh calls it, was supplied from 1768 to 1769 by Rev. John Conrad Bucher, pastor of the Lebanon charge (Lebanon

congregation having been organized in 1760). While he supplied here he served 20 congregations besides often preaching on week days. No wonder he died young—57 years of age. His remains are buried at Lebanon having died August 15, 1780.

Rev. Wm. Hendel, D. D., began his work in 1769, continuing faithfully until 1782 when he received and accepted a second call from the congregation at Lancaster, which fact is enough to prove his efficiency. Rev. Jno. C. Stahlschmidt says of him: "He is one of the best preachers that I have become acquainted with in America". He was one of the first ministers of our church to receive the honorary degree of Doctor of Divinity, it having been conferred by The Academy of Princeton in the fall of 1787. He was not only a good preacher but also an unwearied pastor. He paid special attention to the sick and afflicted who "knew him as an angel of mercy, and so awaited and welcomed him." He brot new life to the charge and developed it to a high degree.

Rev. Hendel was succeeded by John Wm. Runkel, pastor at Lebanon, who supplied the congregation during the time that the Tulpehocken charge was vacant,—1783-'84. In the latter year he was elected at Frederick, Maryland, and left for that place. He was extraordinarily zealous in all that he did and fearlessly and faithfully reprovod the wickedness of the time, Sabbath breaking, drunkenness, profanity, &c He had waged a good warfare. He is said to have been a great friend of children.

In 1785, Rev. Andrew Loretz assumed the work of the charge, but being a Swiss by birth, his dialect, it is said, interfered with his usefulness, and he accordingly resigned the following year, when he returned to Europe. He was otherwise a good man.

The following year Rev. Daniel Wagner became pastor of the Tulpehocken charge and continued to labor zealously until 1793, when he took up the work a second time at York, after receiving a fourth call. It is said that the attachment of the people at York for him was of such a character that after he had left and resided at Tulpehocken, parties of from three to half a dozen persons gave him a friendly visit once and twice a year. He was not only loved by his own members but by the community as well. "He endeavored to live in love, and he desired that all his zeal might flow from this heavenly principle, and that his acts and devotion might be animated by its spirit."

EPOCHS IN OUR CHURCH HISTORY

There are three years which are epoch-making in our church, 1747, 1793, 1820. In the former year Coetus was organized, which meant the bringing together of the various scattered congregations into one body under the care of the Church of Holland. During this period the mother church fostered the weak congregations by supplying ministers

and giving financial aid and thus developed the German Church to such an extent that as a mark of appreciation it resolved in 1793, to sever its connection from it. The Holland Church supplied many ministers and paid about \$26,000 toward the support of our churches. Synod was organized at Lancaster, April 27, 1793, and contained 22 ministers, 78 congregations and about 15,000 communicants. The American Church from this time forward was no longer dependent on the Holland Church and was thus at liberty to carry on affairs as occasion demanded. In 1820, because of the vast territory over which the church had extended and the inability of bringing the ministers together in annual meetings, Synod was divided into eight classes, thus facilitating the work.

During the year in which Synod was organized, the Tulpehocken charge had again become vacant but soon supplied by the election of Rev. William Hendel, D. D., a son of the former pastor. He was a thoroly educated man, a fact which cannot be said of all previous men. Harbaugh says, "During the latter portion of his ministry, many opposed him in a most unrighteous manner; and this with a few exceptions, simply because he took a deep interest in missions and in the establishment of a Theological Seminary." He resigned Tulpehocken and Millbach in 1823 but continued six years longer at Klopp's to 1829, vacating the parsonage at Tulpehocken and moving to Womelsdorf. When the question on the establishment of a Seminary came up at the Synod of Bedford in 1824, the vote was a tie. Dr. Hendel, who was president, arose and with much feeling and emphasis gave the decid vote, saying, "*I vote for the Seminary.*" He contributed personally over \$1,000 toward its permanent endorsement.

The church records of 1830 show that during these years Rev. Fred. Herman, Jr., one time a member of the "Free Synod", a Schismatic body of our church, served as pastor, each year confirming large catechetical classes. The minutes of classis state that he continued until 1834 when Rev. Thomas Leinbach was elected, also ordained by the Free Synod, in the fall of 1822, when in session at Kutztown. We might say that this body was organized at the above named place in opposition to Synod, in 1822, the first meeting having been held at Kutztown, Pa. Rev. Fred. Herman its chief promoter, was elected president. It continued until 1837 when in session at Pottstown, seeing the error of its way, it decided to return to the parent body.

CHURCH BECAME UNION

Up to 1825 the church was entirely Reformed. But the Lutherans having settled among the Reformed, they were permitted to hold occasional services,—Rev. Stein preaching in 1824. and because of the intermarriage of the younger folks, on April 28, 1825, 44 members of the Reformed congregation signed an agreement granting equal rights to the Lutherans in the church property and the tract connected therewith.

Whether it was a legal procedure we are not prepared to say, however, it was entirely contrary to the original agreement which specified that it was to be : "*forever, to and for the sole use, benefit and behalf of the said Protestant German Church or congregation, called or known by the name of the Reformed Church in Bethel township, aforesaid, and to no other purpose whatsoever.*"

THE UNION CHURCH

The Union Church was erected during the latter part of Dr. Hendel's ministry, 1827, and is of stone, and is still standing, tho improved several times. The corner stone was laid April 27, 1827. The following was the Building Committee : Christian Knebel, Jacob Reyer and Andrew Edris, Reformed, and Michael Tobias, Gerhart Oxenreider and Christian Batdorf, Lutherans. Jacob Houtz was chief carpenter, and Samuel Fidler, mason. The following constituted the consistories at the time : Reformed, Elders, Henry Stump and Wm. Bender ; Lutherans, Lenhart Vieman and Gerhart Oxenreider ; Deacons, Reformed, John Albert and John Schwartz ; Lutherans, Samuel Ranck and Christian Batdorf ; Treasurer, Jacob Walborn, and Teacher, Henry Lehnig. The church was dedicated by the pastors, Dr Hendel, Reformed, and Rev. Stein, Lutheran, assisted by Revs. Henry L. Hoffman, of Marietta, and T. H. Leinbach, of Tulpehocken, Reformed, and Revs. W. G. Ernst, of Lebanon, and Daniel Ulrich, of Tulpehocken. That this was a day of joy goes without saying.

The church was at first without a steeple but in 1850, one was constructed at a cost of \$730 16½.

Rev. T. H. Leinbach began his work at Tulpehocken in 1826, and subsequently preached at Salem's—1830—and four years later at St. Paul's. He was ordained by the "Free Synod, in 1822, at Kutztown, and remained a member until it re-united with the parent body in 1837, serving the last two years as president. He served the charge until 1864, when he was succeeded by his brother, Rev. Charles H. Leinbach, D. D., who served for 20 years, or until 1884, Rev. H. J. Welker was elected, who continued until 1891, when the charge was divided, he retaining one part and the following, St. Paul's, Salem's, Mt. Zion and St. John's (Fredericksburg which was added), constituted a charge. Because of some misapprehension prior to the reconstruction and the subsequent disappointment in unrealized anticipations, the charge at first took the action of classis as an indignity and treated the decision with contempt. Meanwhile Prof. Elmer S. Noll, teacher in Schuylkill Seminary, at Fredericksburg, supplied the pulpit by special permission of Classis, as an "extraordinary case", since he was unordained. At St. Paul's he instructed a large catechetical class during the winter of 1891-'92 which was confirmed by Rev. T. C. Leinbach. In 1892 Mr. Noll left for Lancaster to take a course in Theology, when one year

later the charge called Rev. Henry Hilbish, who continued until 1899. The succeeding year Rev. H. A. Keyser, D. D., was called, who labored until August, 1905. One month later the present pastor, Rev. C. A. Butz, was called from the Towamensing Charge, in Carbon Co.

The Leinbachs are still remembered by the older members with tender memories, because of the imperishable work they have left behind. They have not worked on stone but on the heart and their labors will stand. Whether in the pulpit or before the catechetical class, they exerted an influence that was far reaching. Of Rev. Thomas it is said, "Many persons thank God that they were permitted to attend catechetical instructions under him, and for the benefit they have received from his teachings." The people were warmly attached to them for both knew how to win and hold their affection, and they were in reality "Seel-sorger." Rev. Thomas preached his last sermon of the charge in this church March 24, 1864, when he took sick on his way to Bethel, where he died five days later of pneumonia. Both died in the harness, Rev. Charles having died Sunday morning, Jan. 14, 1883. Both are buried at Tulpehocken.

The more recent men are still within the memory of most members and need not be commented on here.

THE DIVISION—THE NEW CHURCH AND THE PERIOD OF STRIFE

Prior to 1884, there was but one church at Hamlim. Since then two spires point heavenward and two bells peal out the joyful invitation to come to worship,—at a common throne. Formerly there was unison of hearts and singularity of aim and purpose. But the hearts have been divided and the peace so long hovering over the congregation as a rich blessing from the Heavenly Jerusalem, has been disturbed, and like a mighty hurricane sweeping over a landscape leaving ruins and devastation in its path, so the storms of dissension and of discord have swept over the congregation leaving the ruins of disappointment and of ill-feeling and hatred in far too many hearts. The spirit that manifested itself in the prosecutions and the prolonging of the same over for a period of 15 years, is still fresh in the memory of all. Church fights are always unfortunate. They are the devil's tricks to oppose God's plan and are intended to forward his own purpose, and weak, poor man lends himself a willing tool to help to destroy the work for which he ought to give all his strength and energy, to uphold and promote! God will have his plans to succeed hard as we may try to stand in the way. Right must win. "Truth crushed to earth shall rise again." It may take years to accomplish his purpose but "God works in a mysterious way his wonders to perform." There are never sudden jerks but slow and gradual evolutions. These extend over a period of years when among the ruins and wrecks of the ages they stand out in the pure, clear sunshine of heaven,—bold, prominent and distinct.

Then to look at the insignificant reasons for a fight. It is the same old story repeated over and over, viz: disagreement, misunderstanding, obstinacy, perfidy, strife, division, irreconcilability! It had been felt for years that the old church which had stood and given splendid service since 1827, had become inadequate to accommodate the ever growing congregations and the more aggressive suggested the erection of a new building. But it seemed that no common basis could be struck and the majority of the Reformed at once took measures to erect an entirely Reformed house of worship. This became the bone of contention. Some of the Reformed remained with the Lutherans, who decided to repair the old building. Legal prosecutions were started which lasted over a period of 15 years, and eventually terminated in the grant of $\frac{3}{4}$ acres to the new and the rest to the old church. The old congregation, it is true, has the church and land, but has no ecclesiastical recognition by the Reformed Church in the United States. Lebanon Classis recognized the new as the true St. Paul's congregation in 1884, and was sustained by the General Synod which convened at Mifflinburg, in 1885, since its first consistory was constitutionally elected by the congregation prior to separation, viz: Elders, Michael Strock, P. B. Edris, George Noll and Aaron Spitler, and deacons, William G. Heilman, Simon Boltz, Frank Edris and John Eisenhauer.

The first announcement of an election for a new church was made June 22, 1884. The corner stone was laid Sept. 14, of the same year. The pastor, Rev. H. J. Welker, was assisted by Revs. T. C. Leinbach, A. J. Bachman and T. S. Johnston, D. D., who preached and delivered addresses. Sept. 26 and 27, 1885, the basement was dedicated with impressive services. The following assisted and preached: Revs. G. A. Sheer, Philadelphia, and A. S. Dechant, Pennsburg, T. S. Johnson, D. D., and Geo. Wolf, D. D. The church was dedicated to the service of the Triune God, June 13 and 14, 1886. The following preached and delivered addresses: Revs. J. Kehm, W. H. Stine, G. W. Wolf, D. D., David Wolf, D. D., S. A. Leinbach.

The structure is very commodious and is built of brick. Memorial windows had been put in by several of the members, the inside frescoing was exquisite, and when completed, the church had presented a fine appearance. There must have been glad hearts. Yet who could say what was to follow! The members had consecrated themselves to a cause which they felt was right and they did their all to have the right have its way.

PROMINENT MEN

The congregation has furnished a number of men who are breaking the bread of life to others. Among them are: Revs. E. S. Noll, Perkaspie; E. W. Lentz, Steelton; John Lentz, Eureka, Pa., and Robert Edris, Reading; Mr. Ed. Sando, senior in Ursinus School of Theology, and Mr. Allen Meck who is pursuing a course at F. and M. College preparatory for the ministry.

The church has also furnished a number of members for city and other congregations. But with it all it still has a membership of about 200.

THE SUNDAY SCHOOL

A Sunday School had been organized in the beginning of the new church and has been doing efficient service ever since. One very encouraging feature is that many of the parents have come to regard it in the true light, as a school for Bible study, and not as a "*Baby school*," and in consequence take advantage of every opportunity offered.

MISSIONARY SOCIETY

During the winter of 1906, the pastor, Rev. C. A. Butz, organized a Missionary Society with some 30 members.

CONGREGATIONAL OFFICERS

President, Rev. C. A. Butz; Secretary, Jacob Meck; Treasurer, Frank Edris; Trustee, Daniel Bensing; Organist, Mrs. Calvin Anspach.

Consistory: Elders, L. S. Gerhart, Frank Grimes, John Edris, and Aaron Spitler. Deacons, Charles Gerhart, George Hower, Milton Boltz, and Reily Dubbs.

SHEDS FOR THE HORSES

Recognizing the desirability, need and duty of taking proper care of the horses, 21 families resolved to erect sheds for their use. They will be erected during the fall, under the direction of the following Committee: Cyrus Dubbs, John Eisenhauer and L. S. Gerhart.

INDIVIDUAL COMMUNION CUPS

Mr. and Mrs. L. S. Gerhart will long be remembered by the congregation as the donors of a fine set which will be used for the first time during the fall of 1906.

THE TWELVE

We feel that we should also add a word about the TWELVE whose names we do not wish to publish, but which we trust are written in heaven, for their great sacrifice and devotion in the interest and for the cause of the new church. The spirit that permeated them is worthy of imitation and should ever encourage others to greater usefulness and readiness to do their duty.

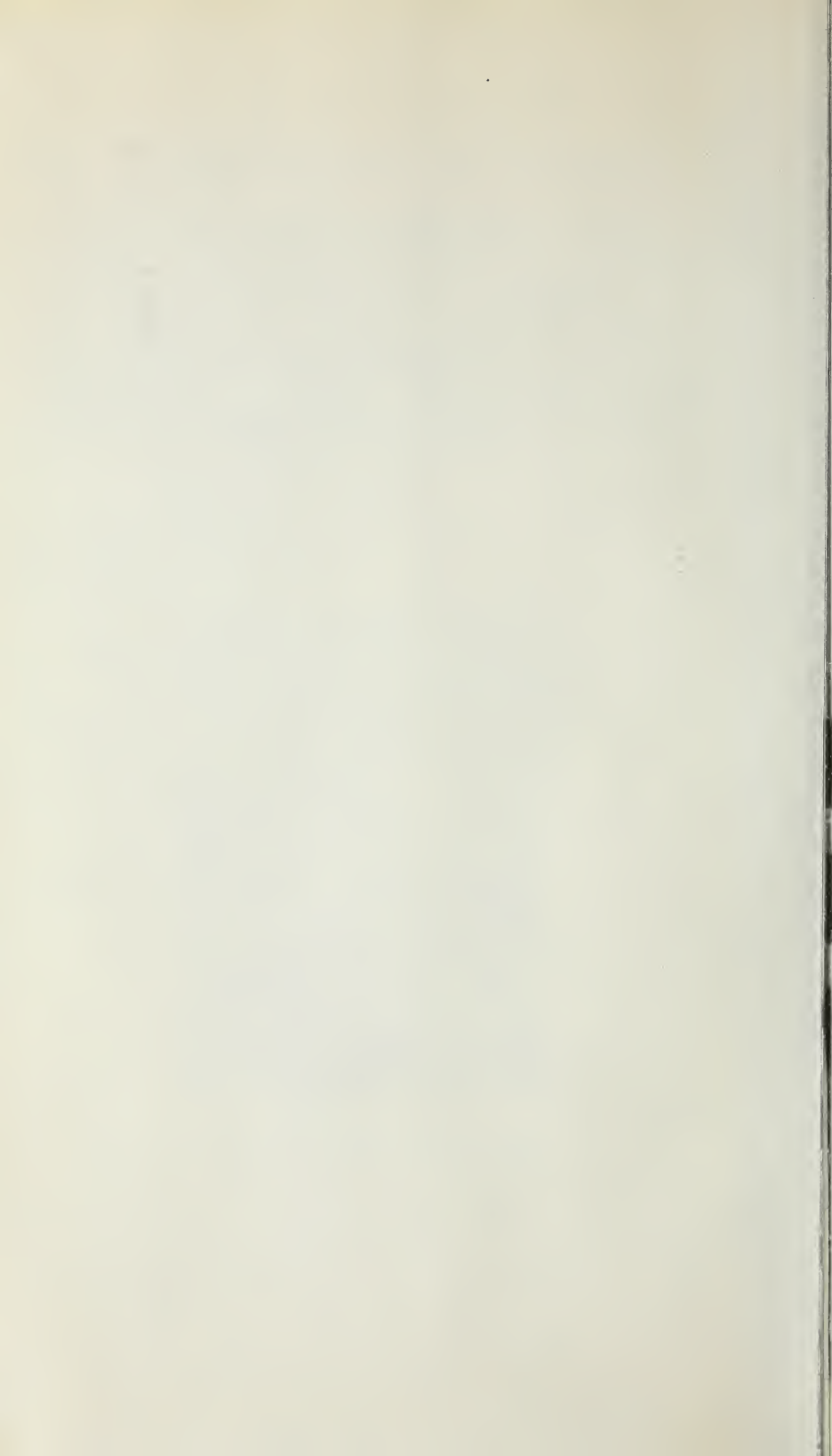
THE REPAIRS, ETC

That the members pride themselves in their church home, is proved by the fact that they are not afraid to expend money on it so as to make it attractive. Altho it meant an outlay of quite a sum, all obligations had been met and a clear account rendered at the evening service—\$74 having been raised during the day. The services were attended by about 1,400 persons. The money for the repairs was collected by the following ladies: Mesdames, C. C. Spitler, Frank Edris, Frank Grimes and John Eisenhauer.

This congregation has been gradually moving forward until to-day as it looks back over the years that are past and gone, each member must exclaim, "Hitherto the Lord has helped us." One hundred and fifty-four years of its life past into history. If we could see all the shadows and sunshine during this period what feelings would not be ours! But the God who has helped in the past will help us still. As we look forward into the larger hopes of the future, may we not be discouraged, but move undauntedly toward it ever having our eyes on him who governs the destiny of nations and of individuals, realizing that "Like a mighty army moves the Church of God."



ST. PAUL'S REFORMED CHURCH







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